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CAGED.

Poor prisoned bird, that sings and sings,
Unconscious of the gift of wings;
Or, knowing it, content to be
Shorn of its birthright liberty!

Like souls—a sadder thrall who bear,
Or wittingly or unaware—
Consenting to their prison bars,
When, haply, they might pierce the stars.

Oh, I would rather be the clod
That knows not, cannot know, of God,
Than thus, in sluggish wise, deny
My title to his open sky!

He gave us wings; he must have meant
Thereby a noble discontent
To teach us that we might essay
To break each bond and soar away.

What is the cage that shuts us in,
But our own sloth, but our own sin?
All outward limitations are
But cobwebs to such bolt and bar.

For me, no idle lance I tilt
Against my lot; mine all the guilt.
I am mine own most bitter foe—
Ah, this it is which irks me so!

If from myself I could set free
Myself! At odds I still must be,
Till my victorious wings shall rise,
Unclogged, and sweep the farthest skies.

—Caroline Atwater Mason.

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THE MOVEMENT FOR PROHIBITION IN CALIFORNIA.

On the 2 nd of June a convention will be held in Fresno which will decide what constitutional amendments will be submitted to the people of California next year for the prohibition of the liquor traffic. This convention will be composed of delegates with diverse opinions as to what should be attempted. All doubtless will hold that the ultimate end to be attained is the prohibition of the manufacture and sale of all alcoholic liquors except for scientific, medicinal, or sacramental purposes. But the important question to be decided by the Fresno convention is, How much should be attempted in 1916 and at what time should the proposed amendments take effect?

Two amendments will be suggested at the convention by the California Anti-Saloon League. One aims at the prohibition after January 1st, 1918, of the manufacture, sale, giving away, importation and transportation of alcoholic liquors except for scientific, medicinal, or sacramental purposes, with the proviso that nothing therein shall be interpreted as rendering it unlawful to manufacture wine from grapes.

This amendment would not make it unlawful for any person to serve alcoholic liquors at his or her own home to members of the family or to guests when no money or thing of value is received in return. Nor would it be unlawful under it to transport and deliver wine in quantities of not less than two gallons to any person at his or her permanent residence.

The other suggested amendment provides that after January 1st, 1920, it shall be unlawful to manufacture, sell, serve or give away, or transport any wine containing one half of one per cent or more, by volume of alcohol, whether made from grapes or not—except for medicinal, scientific and sacramental purposes. It does not, however, make it unlawful for a person to serve wine at his or her own home to members of the family or guests. Clubs, hotels, and restaurants are not excepted in either this or the other amendment.

The proposal will be to submit both of these amendments to the voters next year.

We like them. The first one will knock out all but the wine industry in 1918. It will give the men engaged in the liquor traffic more than a year in which to retire; and the second will give the men in the wine industry more than three years in which to change to other products and business. The fact that such amendments are to be presented to the electorate will be notice, from the day that a convention adopts them, to men engaged in these lines of production and business to begin to plan for retirement therefrom. Accordingly the liquor traffic will have had by January the first 1918 more than two and a half years' notice, and the wine industry by January 1920 more than four and a half years.

These amendments will not be satisfactory to some of the extreme and most ardent prohibitionists. For instance the California Voice, a paper published in the interest of the Prohibition Party, says:

"The best way to kill the movement for California dry, is to give the saloon men till 1918 and the wine interests till 1920 to wind up their business. You can't carry the state on any such compromising policy, and there's no use to try it."

And again: "Give the liquor and wine men five to ten years to get out of business and they will spend the time fortifying themselves so that they cannot be put out."

The California Voice had what it wanted last year in the drastic amendment which was defeated by more than one hundred and fifty thousand votes. It would be the height of folly to present another extreme measure in 1916.

Indeed some of the persons most devoted to the cause of prohibition are in favor of submitting in 1916 along with these two suggested amendments another which would merely to do away with the saloon and permit for a while at least the manfacture of alcoholic liquors, and their sale in certain quantities for home consumption.

Even this would be a big step in advance, and would mean something further in a few years.

The whole question will have thorough discussion at Fresno, and it is to be hoped that such action will be taken there as will make absolutely certain the end of the iniquitous liquor traffic in California at an early date.

Since the foregoing was written a proposed amendment drawn by some of the party prohibitionists and favored by the California Voice has come to our notice. It provides for total prohibition to go into effect July 1, 1917. The scope of it is shown by this section:

"Ardent spirits, ale, beer, wine, or intoxicating liquor or liquors of whatever kind, shall not be manufactured in or introduced into the State of California under any pretense."

PACIFIC COAST NOTES.

Senator Borah of Idaho voted against the nationwide suffrage amendment last year, but he believes in woman suffrage. He said recently: "We have had woman suffrage in my State for more than twenty years. I entertain no doubt that its tendency is all for the good—for the advantage and benefit of the body politic generally. I am quite sure that none of the evils and none of the tendencies which the opponents of woman suffrage so often prophesy and seem greatly to fear have resulted from suffrage in our State. On the other hand, I can see much good resulting from it.'

A boy who was for a while a citizen of the George Junior Republic at Chino, California, has written from Los Angeles to his former comrades as follows: "I am a member of the Y. M. C. A. and I spend quite a bit of my time down there in physical training. As I told you in my other letter, you cannot imagine how much my training at

the Republic did for me. Why I am staying right in the very center of the city with all kinds of temptations around me and it does not worry me in the least, while before I wouldn't have been able to keep out of trouble two shakes. ....I am not smoking, drinking or chewing, and make it a point to be in at 9 o'clock unless in case of a party or social or something of that sort.

The Editor Emeritus of the Christian Evangelist, of St. Louis, who has been spending several months in Claremont, the seat of Pomona Colege, writes in that paper: "Claremont, as a quiet college community, with high educational and ethical ideals, with its beautiful surroundings of snow-capped mountains, green valleys and hills, and its blooming groves of oranges and lemons, grows upon us as an ideal place of residence. Pomona College, 'by far the best institution of learning in Southern California,' to quote a man of high authority on educational institutions, who has no connection with the college, is growing in endownment, equipment, patronage and influence. Dr. Blaisdell, the president, is a high type of a Christian man and educator, and has a warm place in the hearts of the students, of the people of the community, and of a wide educational circle. The professors are not educational snobs, but courteous, painstaking, efficient scholars and teachers, who take a deep interest in the welfare of the students. The people of the community are such as would naturally be attracted by a town whose chief characteristics are its educational ideals and facilities. Thirty-six of the students, one of the professors tells us, are Disciples. The atmosphere of the school is religious, but not denominational."

Ex-Governor Carter of Hawaii says that "the result of mixed mariages on the islands has been excellent." 'Children of a Filipino, Japanese or Chinese father and a Hawaiian mother are intelligent, upright and high minded. They make splendid Americans—they are strong for the flag and the Constitution and they cherish their natal citizenship as a thing sacred." Mr. Carter says that he thinks he knows the Japanese character, and writes concerning them: "Personally they are docile, with many lovable traits and an alertness of intellect which is admirable. But let a Japanese believe that his rights are being invaded and he will fight like a whirwind." With respect to California Mr. Carter says: "California has done much to cloud the Japanese issue. In no State in the land have the labor unions as strong a grip. I notice that at the recent election only the candidates for State offices pledged to resist in every possible way the activities of the Japanese in California were successful. I need not comment upon this situation. California alone is responsible for much of the teapot tempest about Japan which intermittently arises. South Carolina once thought she could do as she pleased regardles of the opinions of her sister States. We all know the answer. Rumors of friction with Japan never disturb us in Hawaii. We feel secure, situated as we are midway between the Occident and Orient, because we have faith in the United States to do what is right and because we are confident that Japan is our friend as long as she receives a square deal."

The Biennial Report of the Whittier State School says of the religious instruction there that "is conducted on conservative lines." "The religious convictions of the boys' families is respected. No attempts at proselyting are tolerated. Jewish boys, Roman Catholic boys, Proestant boys, are given privileges of instruction in their faith. Jewish boys are permitted to attend the religious holidays of their race at their own homes whenever possible. Roman Catholic boys are given pastoral care by the parish priest of Whittier. All the boys are required to attend the weekly chapel service at three o'clock Sunday afternoon. This service is conducted by ministers from Whittier." Two Protestant ministers state: "During the course of several months that we have been associated with the school, we have been grateful to see a great improvement in the spirit and conduct of the boys; and we feel that a sane and effective policy has been inaugurated that is conducive, and as plans are further matured will further conduce, to the general benefit of the School and the advantage of the individual boy." "These services are evidently enjoyed by the boys, if their enthusiasm in song, and their close attendance to addresses, and their reverential spirit, can be trusted as guides. Individual boys also show their sense of the need of religion to help them in their problems, by conferring with the ministers and in other ways showing that they value the instruction given. But this religious element is not confined to the chapel hour; through the attitude of the Superintendent, and his family, and the officers, it is continued in a wise and helpful way throughout the week." The Catholic priest says: "There has been a wonderful improvement in the appearance and deportment of our Catholic boys during the past two years, from my observation of them during religious instruction and the services at the Church. There was a time when their presence in Church was a source of disturbance and annoyance, and when they had the habit of defacing the furniture. Now they are generally attentive, respectful and reverent, and

Mr. T. D. Eliot, the Pacific Coast Secretary of the American Social Hygiene Association, says concerning the Red Light Abatement Law: "So far, the Red Light Abatement law has worked in California just about as it has in other States where it is in operation. It has not proved a panacea, nor was it claimed by its sponsors to be such. In those communities where a majority of the votes were against the law, the district attorneys and citizens have been loath to enforce it. In such a community, the enforcement of a law such as the Abatement law must depend upon a staunch minority willing to finance investigations and suits brought by citizens for the protection of their homes. In communities where the majority of the votes were in favor of the Abatement law, however, it is noticeable that the district attorneys have heeded the warning. For, while they had the same powers before the enactment of the Abatement law, they realize that their constituents by their votes have declared to their elected officers, as they do in other laws involving the principle of direct democracy, "If you don't do it, we will." They have taken the vote on the Abatement law as a direct instruction to the district attorney to enforce the laws against owners of houses of ill-fame. In some places, fortunately, the prosecutors needed no such urging, and welcomed the advantages of the new law. Mr. Eliot continues: "As in all laws involving direct democracy —in other words involving action by the people themselves —the Abatement law depends to some extent upon public opinion. Where public opinion is against prostitution, the Abatement law practically forces the District Attorney to act, otherwise people will go over his head and show him up. If the decent people of a community are indifferent, it is questionable whether any law will remedy the situation. Furthermore, as with other devices of direct demo-

cracy, their success depends largely upon the confidence of the people in the usefulness of the law. Do not let the tenderloin undermine that confidence! It is the duty of Christian citizenship to take hold of the weapon they have forged for themselves and to make the good fight. Confidence in the weapon will soon follow and the greatest bulwark of commercialized prostitution, namely, the superstition that it is a necessary evil, wil soon crumble away. Only when this is done will California have rid her borders of the vice exploiter and protected her boys and girls from temptation and degradation."

CHRONICLE AND COMMENT.

Edwin Markham says that "Virgilia" is the best poem he has written.

The best selling novel so far this year has been "The Turmoil" by Booth Tarkington.

General Hugh L. Scott, who has had a great deal to do with the Indians in this country, says that in no instance have they broken their promises to him.

The Missionary Herald mentions an American Board gift of six cents—from a boy's club, received as fines for swearing. The remark in connection is: "For once we are thankful a gift is so small. Next month we hope there will be no none at all from this source.

An American Board missionary writes from Harpoot Turkey: "Our hospital here is now a Red Cross station, and it throws a good deal of a burden on Dr. Atkinson; but it is a fine thing in order to make our real purpose clear to the Turks. After all, Christlike service is the most eloquent message we have."

The number of unemployed persons in New York City in February is found by statistics published last week to have been 398,000 or 16.2 per cent of all the wage earners. This however, does not fully measure the hardships resulting from the lack of employment, says the report. "In practically all industries the distress due to complete unemployment is made much more serious because of the large amount of part-time employment or irregular employment. On account of the difficulty of getting information in regard to irregular or part-time employment, and finding out just what such reports meant, all persons who had any employment whatever, regular or irregular, full time or part time, at the time of the agent's visit, have been tabulated as employed."

Evangelist W. A. Sunday is reported as having said that he will not accept the invitation to go to England to engage in a temperance campaign, that this would turn him aside to too great an extent from his evangelistic work. It is said that he will come to his orchard farm near Hood River, Oregon, soon after the close of his campaign at Paterson, New Jersey, and that he may come to San Francisco for a few days. Eastern papers have stated that President Moore of the Panama-Pacific Exposition has proposed to him a "Sunday Day" at the Exposition. We have no time at this writing to ascertain the correctness or incorrectness of this statement, but it is probably incorrect, inasmuch as this would be to commit the Exposition to something distinctively Christian, and this has been seduously avoided hitherto. We do not mean by this that the Exposition is irreligious or even anti-Christian.

Eleven women are to be chosen for the Hall of Fame, according to a recent announcement. The women from whom the eleven are to be chosen are divided into five general classes: authors; educators and missionaries; home or social workers; musicians, painters, sculptors, etc.; and a class including all other vocations. The authors are Abigail Adams, Louisa May Alcott, Alice Cary, Phoebe Cary, Sarah Margaret Fuller, Helen Hunt Jackson, Lydia H. Sigourney, Constance Fenimore Woolson. The educators and missionaries include Isabella Graham, Barbara Heck, Elizabeth A. Seton, Sarah Boardman Judson, Alice Freeman Palmer, Melinda Rankin, Fidelia Fiske, Eliza Agnew. The home and social workers are Eleanor Dare, Dorthea Dix, Mary Dyer, Anna Hutchinson, Dorothy Payne Madison, Lucretia Mott, Eliza Lucas Pinckney, Catherine Van Rensalaer, Schuyler, Lucy Blackwell Stone, Martha Washington, Mary Washington, Margaret Tyndall Winthrop. The artists of various kinds are: Charlotte Saunders Cushman, Harriet Hosmer, while the three names appearing in the miscellaneous class are: Sarah Pache, Anne Bradstreet, Pocahontas Rolfe.

The saloon is getting some hard knocks in Michigan. A correspondent writes: "It is a noteworthy fact that the April election, which added so many new 'dry' counties to the list, also placed two more denominational colleges in 'dry' counties. Olivet, the Congregational college in Eaton county, Kalamazoo, the Baptist college in Kalamazoo Country, and Albion, the Methodist college in Calhoun County, have all been made safer by the election. Our own college at Alma, in Gratiot County, the Free-Will Baptist colege at Hillsdale, in Hillsdale County, and the Protestant Methodist College at Adrian, in Lenawee County, were all in 'dry' territory previously. The State Agricultural College in Ingham County, is in 'dry' territory. So is the State Normal School, at Mt. Pleasant, in Isabelle County. Even the Roman Catholic Polish Seminary at Orchard Lake, in Oakland County, has had its earnest prayer answered, and is now in 'dry' territory. If Washtenaw County would learn the way of wisdom, and follow in the path of the prudent, our State University at Ann Arbor, and the largest State Normal School, at Ypsilanti, would also be made safer for the thousands of young men and young women who now have to face directly or indirectly the menace of the open saloon. But it is possible now in Michigan to travel 210 miles from east to west, from Forestville to New Buffalo, through 11 'dry' counties, and from Burr Oak to Mackinaw City, 250 miles north, through 14 counties, all 'dry.' In 1907 there was only one 'dry' county in Michigan. Now 44 out of 83 are 'dry'—a gain of ten in one year.

In the large cities of the authracite regions of Pennsylvania there is a church for every thousand inhabitants, says the Boston Transcript. In Scranton with a population of 129,867, there are 129 churches, representing 22 denominations. Wilkes-Barre, with its 67,105 citizens, has sixty-six churches of fourteen denominations. In Hazleton, with 25,452 inhabitants, there are thirty-three churches of nine different denominations. Among the 175,000 mine workers there are Russians, Austrians, Irishmen, Germans, Italians, Welshmen, Englishmen, Hungarians, Scotchmen, Swiss, Canadians, Swedes, Turks, Frenchmen, Greeks, Roumanians, Danes, Norwegians, Dutchmen, Belgians,

Finns and a dozen minor races. All these peoples retain, to a certain extent, their own customs, religions and especially holidays, of which there are a bewildering number. The sects represented in the three cities mentioned above are the Baptist, Calvinistic Methodist, Christian, Christian and Missionary Alliance, Congregational, Evangelical Synod, Evangelical Lutheran, Greek Catholic, Hebrew, Latter Day Saints, Methodist Episcopal, Presbyterian, Primitive Methodist, Protestant Episcopal, Rerformed, Reformed Episcopal, Reformed Polish, Roman Catholic, Salvation Army, Scientist, United Evangelical, Universalist, Volunteers of America, and several non-sectarian religious enterprises. Fully half of the mine workers are Roman Catholics, and the religious and secular holidays, some of which affect only part of the labor, but many of which close every mine in the region, are as follows: New Year's Day, Feast of the Epiphany, Greek Christmas, Greek New Years, Candlemas Day, Lincoln's Birthday, Ash Wednesday, Washington's Birthday, St. Patrick's Day, Annunciation Day, Anniversary of the Eight-Hour Day, Holy Thursday, the Day Preceding Good Friday, Good Friday, Holy Saturday, Easter Monday, Odd Fellows' Day, Ascension Day, Whit Monday, Memorial Day, Corpus Christi Day, St. Peter and St. Paul Day, Independence Day, Feast of the Nativity, Columbus Day, Mitchell Day, All Saints' Day, All Souls' Day, Election Day, Thanksgiving Day, Feast of the Immaculate Conception and Christmas.

AN EFFORT TO SHOVE ASIDE AN ABLE HOME MISSION BOARD SECRETARY.

The president of the Board of Home Missions of the Presbyterian Church has informed Secretary Ernest McAfee that his services will not be required after this year. The evangelistic note is said to be lacking in his administration. The Continent, which is perhaps the leading Presbyterian paper, asks, "What does the Church say about this? Are the mass of Presbyterians willing to have Secretary McAfee 'fired' in this arbitrary fashion?" The Continent says further: "If the Board of Home Missions, after all these long years of association with Mr. McAfee, does not realize that he is the most able, farthest-seeing and best-balanced home mission statesman in the Presbyterian fellowship—a man who cannot today be replaced in his office by anybody else of equal capacity and aptitude—no additional indictment is necessary to convict the board of comprehensive incompetence for its trust. . . . The pretense that Mr. McAfee lacks sympathy for the evangelistic note is absurd. The use of this excuse covers not zeal for evangelism, but retreat from social service."

HOW THE LEGISLATIVE ACT FOR PROHIBITION WAS DEFEATED IN UTAH.

Both branches of the Utah legislature passed a prohibitory law at the recent session of that body, but the wily governor played into the hands of the liquor element and vetoed it. He promised to return the bill before the legislature adjourned, but waited until the legislature had adjourned and then vetoed it. Had it been returned while the legislature was in session, it is probable that it would have been passed over his veto. It is said that the bill was vetoed at the request of the president of the Mormon Church, who is friendly to the liquor interests because of large gifts therefrom to the church. There is much indignation on the part of many Mormons who are stanch prohibitionists. One Senator has testified that the governor came before certain Mormon members of the legislature with the statement that President Joseph Smith had instructed him to veto the prohibition act, saying in that connection: "Brethren, I come to you as your brother in the priesthood, and not as governor of the state, and I bring you a message from the president of the Church to you as state presidents, and the message is that President Smith desires you to sustain my veto on the floor of the Senate and defend me in my action when you go home to your people."

THAT POWER IN THE WORLD'S LIFE WHICH IS MORE THAN HUMAN.

A Sermon by the Rev. Dr. J. H. Williams in the First Congregational Church of Palo Alto.

Text: "Like any other man." Judges 16:7.

Running all the way through the strange narrative of Samson are two forces: the force that can be reckoned with, measured, and estimated; and the force which cannot be reached by any of our human standards, the force which we call superhuman or supernatural. Samson is represented as having the natural strength like any other man, and also the strength unlike the ordinary man.

In some way the locks of Samson's head were connected with that strength greater than human. When those locks were shorn from him he did not become ill; he simply became like any other man. His splendid physique remained. He was still a match for any man of equal weight and height and muscle. It then became simply a question of human strength and skill. Before it was a question of these and that something else. This something else is consistently assumed all the way through the Bible. Through this curious narrative of Samson it runs.

He was a man of the crudest ideas of rectitude and honor, and is represented as a man endowed with this superhuman power for the accomplishment of certain results.

When we leave the pages of the Bible and its narratives we do not leave this mysterious force behind. It is a part of the world's life. Our great scholars in science and philosophy and literature are more and more finding it. Matthew Arnold found it and called it "The Power, not ourselves, which makes for righteousness," and Herbert Spencer found it and called it "The ever present energy."

This, then, is the condition which faces us: On the one side are the material forces with which we have to do—which we can see and measure with a good degree of accuracy; and on the other side the unseen force which we cannot estimate.

How true to religious history is the story of Samson's connection with the Philistines! He puzzled them. One day he came down to the Philistine city of Gaza, and they exulted in the thought that they had him in their power, caught in their walled city. They were right from the merely human standpoint. He could not scale their walls, and they would make the gate impassable. But they would take no chances. Grant that he can lift a thousand pounds; they will make it necessary to lift two thousand to escape. So they close and lock the gates at evening, and make them doubly secure with a heavy iron bar.

Along toward morning Samson saunters leisurely down to the gates, lifts the post and gates and bar from the ground, and carries the whole business to the top of the hill, and leaves them there for the Philistines to puzzle over in the morning. It is a picture true to the whole trend of religious history. Look at this truth in two or three directions.

First, as it applies to the **Bible as a book.** It is a human book, and as such can be subjected to the same treatment as other books. Human infirmities and human excellencies have gone into it, and critics have had no difficulty in finding both of these in it. Its sentences can be analyzed, its narratives, in many cases, traced to human sources, and the standing and reliability of its authors determined.

All these things can be done and the results tabulated. What then? Is that the Bible? They have not touched the Bible. Its spirit, its soul, its spiritual power cannot be confined in any such Philistine Gaza.

What was Abraham Lincoln? You do not get any adequate answer by submitting the question to the chemist, the anatomist, and the physiologist. You have left untouched the real Lincoln.

"Wherein lies your great power?" Delilah asked Samson. He led her on to try green withes and new ropes with which to bind him, and he broke them as if they had been threads.

The Bible has seemed to say to the world's critics: "Bind me with your historical criticism, subject me to the rules of grammar and rhetoric, and I shall become like any other book." And then, baffling all calculation, it slips out of all these its power undiminished. The Bible is all that wise critics say it is, and—something else.

Again, look at this truth in connection with **the history of the church.**

The Christian church once consisted of a few ordinary, obscure men. They were not inferior men, but were equal to the average men of their station in life. They were men of good common sense, and fair intellectual ability—just such men as you would expect success from in the ordinary pursuits of life—in short like any other men. Their departing Master gave these men the command to give his gospel to the world, and plant the church in every land. They prepared to obey. This company of men present one side of the struggle. Opposed to them were the whole Jewish nation, with its prejudice and hate, the tremendous power of Rome, and the stolid indifference of heathenism. The Christians stood an equal chance with the same number of men of like force and standing, but not an equal chance with the Sanhedrin with its prestige; not an equal chance with the organized power of Rome, not an equal chance with the cultivated Greek.

Yet they proposed to leave their fishing nets and their posts of office and cope with all these powers combined. Will you estimate their chances? They have no chances, looked at from the standpoint of being like any other men. Looked at from this standpoint they have puzzled the world. Once and again have they been shut up in some Philistine Gaza of the world's power, and once and again have they escaped.

What was the result of the first onset?

It was one of the great feast days of the Jews, and Jerusalem was filled with men from every quarter of the known world. Something was drawing these men towards a common center. If asked what it was few, if any, could tell. And still they came! Up every street, through every lane, out of many a house, and from the tents on the hillside; and why, no one could give an adequate answer. Suppose they had been told that a fisherman from Galilee was to address them. Nothing could have sounded more unreasonable. Yet this was the fact. Hidden somewhere in that seething mass of people was a man who but now was spending his nights catching fish, and his mornings selling them in the streets of the city, who was to address them. Was there ever a more mortifying failure? Yet the first sentence had scarcely fallen from his lips before there came down upon that audience a hush that was almost oppressive. What did he say? The substance of his address is preserved—direct, forceful words, but words which do not explain the effect they produced. We are looking at only one side of this narrative when we look at Peter and his words. They were there, and—something else.

Peter and the other apostles, who had learned obedience from their Master's teachings, were ready to start upon their mission at once; but Jesus extended a restraining hand: "Not yet; if you go now you go as any other men. Tarry at Jerusalem until ye are endued with power from on high, and then you will be unlike other men."

This first onset was but the beginning of an unending series—a series baffling all predictions and calculations. Christianity. It was shut up in a tomb, and a great stone rolled against its mouth; it has been shut up in many a city, confined in many a prison, banished to lonely islands, burned at the stake, and led to the block. The material side has been outmatched, but that something else which has gone with the Bible and the church has prevailed.

Finally, What is that something else?

The Jews asked this question on the day of Pentecost. "We know these men," they said, "are they not Galileans?"

Nothing shows more clearly to what extremes they were driven than the answer of some of them: "These men are filled with new wine." This was the only explanation to them of the changed lives of three thousand men. Peter answered them, showing them that it was a Power as old as religion: "This is that which was spoken by the prophet Joel." It was the power not ourselves that makes for righteousness; it was the ever-present energy; it was the spirit of God.

Our subject has an individual interest. A prominent business man related this experience: He said that things had been going against him for many months. He was anxious over his business problems and burdens. He feared that unless relief came from some source his health would be undermined. He sat by his table one evening brooding when his eye fell upon his long unused Bible. Almost mechanically he reached out his hand, drew it toward him and opened it. It opened to the Sermon on the Mount, and his eye fell upon the words: "When thou prayest enter into thine inner chamber and when thou hast shut the door pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly." The man said to himself: "I have tried all the material helps I know of. I wonder if there is a spiritual power which I have forgotten of late years." He went into an inner chamber carrying a heavy heart and a sad face. He came out with a light heart and a cheerful face. He had not prayed that his burdens might be lightened, or his problems solved; he prayed for more strength and trust and cheerfulness.

What was it? What happened in there? Let the critic go into that inner chamber and search for the cause. He will find with the most careful scrutiny, with the keenest vision, nothing but an ordinary room, ordinarily furnished.

He would be more likely to find the cause with his eyes shut than with them open.

He went into that room like any other man; he came out all that, and—something more.

DOCTRINAL CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No other church in this country has been so disturbed of late over matters of doctrine as has the Presbyterian. One of the great centers of disturbance is in the New York Presbytery. The presbytery has again licensed several Union Seminary students not considered orthodox by some, and a minority protest has been made. John Fox, an extreme conservative in theology, is a leader among this minority.

We quote from the protest:

"The four candidates plainly and repeatedly refused to recognize the authority of the Holy Scripture as finally determining their faith. This was shown by what three of them said of the historic fact of the Virgin Birth of Christ, which they seriously called in question. One of them was not specifically asked as to this point, because the Presbytery by a majority vote arrested the examination before the protestant could ask him, as he attempted to do, the questions concerning this which the others had been asked. But he had just declared categorically that he did not believe in the existence of a personal devil, and further, without qualification, that he would not teach definitely that there were any souls who would be finally lost.

"Another, Mr. Chamberlain, declared that he found considerable portions of the historical parts of the Bible which he could not accept, basing his opinion on what he called critical grounds. The Virgin Birth, the raising of Lazarus, the resurrection of Christ's body, the appearance of Jehovah to Moses in the burning bush were among the matters thus doubted or denied; and he added voluntarily that he held such views, to quote his own language as nearly as possible, 'which you' (the questioner) 'know perfectly well are held by Canon Driver, Dr. George Adam Smith, and Dr. Francis Brown.'

"In various degrees these views were expressed by all four candidates, though with greater detail by the last three named.

"But in all four the attitude toward the Bible was clearly not the one required of candidates for our ministry. This attitude led them evidently to doubt or deny some of the great fundamental facts both of the Old and the New Testaments.

"It is well known to the Presbytery that the General Assembly has over and again in recent years warned all its Presbyteries, and once (in 1910), in a case carried up from this Presbytery, cautioned the Presbyteries not to license or ordain men to the ministry who did not hold without qualification the very facts and doctrines which have thus been again called in question."

A committee of the Presbytery, consisting of Henry Sloane Coffin, John R. Mackay and Gilbert Colgate, on behalf of the Presbytery, replied as follows to the protest:

"In replying to the protest of Rev. John Fox, D.D., and others, concerning the licensure of Messrs. Fitt, Darr, Chamberlain and Carter, the Presbytery of New York, through its committee, would say that all candidates are required to present in writing the brief statement of their convictions concerning the fundamental articles of the Christian faith, and that the four candidates, of whom the protest complains, presented statements which asserted clearly and emphatically their accord with the principal dictrines of our Confession of Faith—their belief in the authority of the Holy Scriptures interpreted and confirmed by the witness of the Holy Spirit, the Deity of Jesus Christ, the saving efficacy of His life, death and resurrection.

"With regard to the interpretation of certain passages of Scripture, the candidates did not find themselves able to agree in all particulars with the views of the protestants. Concerning the Virgin Birth of our Lord, they professed their faith in the teaching of the evangelists of Christ's sinlessness and divine origin; but they said that while scholars were divided in their interpretations of this part of the evangelistic narratives, they could not affirm the historical fact of the Virgin Birth with the same positiveness, with which they affirmed the historicity of others events in the Gospels; they, however, by no means denied the historic facts of the Virgin Birth.

"Concerning the resurrection of our Lord, they expressed their belief in the empty tomb, in the objective appearance of Jesus to His disciples and of the personal relations of the Risen Lord with them. They differed with the protestant merely over the explanation of the composition of the resurrection body of Christ.

"Concerning the appearance of Jehovah to Moses in the burning bush, the candidate complained of plainly expressed his acceptance of the Scriptural statement that God communed with Moses and revealed Himself to him; but the point at issue was whether the word 'saw' was to be interpreted literally. It would appear that John 1:18 gave Scriptural basis for their interpretation.

"With regard to the miracles of our Lord, all the candidates affirmed their belief that Jesus could and did work miracles; one of them said that His personality was too large to place any limits upon His power to help men. They recognized that critical scholarship has been at work upon the narratives, and that it has reached more positive conclusions regarding the historic accuracy of some of them than of others, but the candidates were firm in their faith that the religious message of all the miracles would remain true for them, whatever might be the results of critical investigation.

"Concerning the fate of the impenitent wicked, the candidate complained of said that he would certainly preach that 'now is the acceptable time,' that sin is always punished and that the wages of sin is death."

"Concerning the existence of a personal devil, we have not heard that this is a cardinal article of the Christian faith. It has certainly not been held by many leading theologians in the evangelical churches.

"We cannot see that there was anything reprehensible in the statement made by one of the candidates that his studies led him to adopt positions held by such eminent evangelical Christian scholars as the late Canon Driver, for many years Regius Professor in the University of Oxford, and one of the most distinguished divines in the Church of England, and Principal George Adam Smith, minister and professor in the United Free Church of Scotland, now Principal of Aberdeen University, and an acknowledged leader in this great sister Presbyterian Church, and President Francis Brown, of our own Presbytery, whose scholarship has been recognized by many institutions of learning at home and abroad."

The Presbyterian, a church paper published in Philadelphia, says for seven years this kind of work has been

carried on by the New York Presbytery, and it speaks of this as the "annual scandal," remarking that "in the interest of the truth, and the welfare of the Church, the General Assembly cannot longer ignore it without peril to the cause."

EVOLUTIONISTS ALSO CHRISTIANS.

Last month the Rev. Dr. Lyman Abbott gave an address before the Chicago Congregational Club on "Religion in the Last Half Century". The Advance reported him as follows on Evolution:

"When Darwin published his 'Origin of Species' I looked at it, but did not read it. I have never been profoundly interested in scientific topics, but when he published 'The Descent of Man,' that gripped me. My whole system of theology was in danger of falling. As I preached in various colleges, I visited their museums and saw the model of prenatal man. I saw plainly that whether God made the race in that way or not, He made me in that way. Where the race came from I did not know, but where I came from I saw, and seeing is believing.

"That is the way God always makes things. So far as I can discover it is the only way. It seems to me the way that Jesus described in His parables and Paul in his letter to the Romans.

"But I was troubled. I asked, What about sin? What about the redemption of Christ? I had been a student of the Gospels. I had written a Life of Christ, but I did not know any more about the Old Testament than most ministers. I went back to the Old Testament and I found that in only one place, the third chapter of Genesis, is there any reference to the fall of man. I read through the Gospels and I could find nothing in the teachings of Jesus that joined His salvation to the fall of Adam. I did indeed find one almost parenthetical reference to Adam in Paul's first letter to the Corinthians, but I also found in the seventh of Romans Paul's philosophy of sin, and it contains no reference to Adam.

"I am not sure whether it was my own discovery or an address of Mr. Beecher which brought me to see that Paul was an evolutionist. When Herbert Spencer was in this country a banquet was tendered him in New York and Mr. Beecher and I were present. It was not a cold-water banquet and it continued late. Mr. Everts presided and he was as brilliant and warm as an iceberg with the sun on it, and the speeches, if not as brilliant, were about as warm. High and dry science is higher and drier than high and dry theology. The last address but one was by John Fiske. It was printed afterward and it read well, but there was no emotion, no imagination. At about half-past eleven Mr. Beecher rose to speak. He caught their attention with a little pleasantry and then proceeded to give his own view of religion and evolution, of moral action and redemption. He took his Bible out of his pocket—he always carried a Bible—and he read a portion of the seventh chapter of Romans as an illustration of that struggle between the animal and the spiritual which is essentially the doctrine of evolution. That company of scientists became alert and listened, and at the close he received a tumult of applause."

"We do not need to deny the fall of man when we accept evolution. The fall of man is a present fact. The struggle of the centuries goes on in our own being. Any man who permits the animal in his nature to triumph over the spiritual re-enacts the fall of man.

"As I studied these subjects I plainly saw that sin and the need of redemption are not less real, but more so, than I had ever believed before.

"I preached in the colleges and talked to college students. All the teaching in all the colleges had become evolutionary. It was not simply natural science that taught evolution, but history, literature, comparative philology and practically everything else in the college course, but young men and women who were learning this truth everywhere else were hearing it denied in the pulpit. I never considered it my duty to make men evolutionists, but I did consider it my duty to show people wha were evolutionists that they could also be Christians."

In the course of his address Dr. Abbott stated that he had not always been quoted fairly.

"I remember one time I spoke at Harvard and said that I did not believe in a first cause which had ceased to be operative and given the universe over to secondary causes. The reporter got the first part of my sentence and not the last, and newspapers all over the country came out with headlines in which they affirmed that 'Lyman Abbott denies the reality of a First Cause.' It takes long to live down the results of such a misrepresentation, but I have gone straight on my way, and I think that people pretty generally understand me. I believe in a First Cause which is still causative. I believe in God, and not in a dead God or an absentee God, but in a living God. I believe with Herbert Spencer in an infinite and eternal Energy from which all things proceed. I believe with Hegel that God has a plan which He is working out in history. I believe with Matthew Arnold in a Power not ourselves which makes for righteousness.

Readers of The Pacific will remember that Mr. Sunday said in one of his sermons in Philadelphia: "If a minister believes and teaches evolution he is a stinking skunk, a hypocrite and a liar."

"YOSEMITE AND ITS HIGH SIERRA."

The foregoing is the title of a book by Mr. John H. Williams which will commend itself at once to every lover of the beautiful in nature and in art. Mr. Williams has succeeded in an exceptional manner in depicting in print the beauties of that far-famed region. The book contains more than 200 illustrations, including eight color plates from paintings by Chris Jorgensen.

The author says in a Foreword: "One who follows in the footsteps of J. D. Whitney, Clarence King, Galen Clark, John Muir, and Sweaton Chase must needs enter on his task with diffidence. Nevertheless it is largely a new work that I have undertaken—to describe and exhibit not merely the famous Yosemite Valley, but the entire Yosemite National Park, so far as may be possible by the aid of telling pictures. . . . In order to make room for the largest number of views I have confined my text to those matters which persons visiting Yosemite for the first time may naturally wish to know,—an outline of the great physical features of the Yosemite country and their causes, the story of the native inhabitants and their worthy but pathetically hopeless fight to hold their Alpine fastnesses, and the increasing facilities for the enjoyment of its renowned valleys and equally inviting highlands."

Mr. Williams, who has been a wide traveler, pays tribute to Yosemite as follows: "Years ago while a resident of California I became a lover of her mountains. It has since been my good fortune to study other great mountain districts and to learn that each has its own special inspiration. But on returning to the Yosemite upland after a decade of absence I have still found in its nobly sculptured heights and gentle valleys a peculiar and lasting charm possessed by no other wild landscape, American or European, with which I am acquainted,—a mingling of sublimity and tenderness that should make it the joy of all Americans, and the best-guarded treasure of California."

The book may be had in illuminated cloth binding for one dollar and in more handsome binding for a little more. It is to be commended alike to persons about to go to Yosemite for the first time and as well to all who are familiar with its beauty and wonder.

"THE SYSTEM."

Franklin Hichborn, who has written three books on the 1911, 1909, and 1913 legislatures and who was a leader in the struggle to secure the ratification by the people of the Red Light Abatement Law, has just completed another volume entitled, "The System as Uncovered by the San Francisco Graft Prosecution." This book should be read by every citizen in the state of California. Francis J. Heney says: "The perpetuity of Republican institutions depends upon the masses being able to secure correct information and to thus acquire a correct understanding of the underlying causes of corruption and of bad government in our cities, states, and nation. Franklin Hichborn's book wil make plain to every intelligent reader just what these underlying causes of corruption and bad government are. It ought to be read by every person in the state of California above the age of twelve years. It is a clear, logical, sane and fair history of one of the most important periods in the life of San Francisco. I recommend it most earnestly to the citizens of California and will do all I can to call it to the attention of every person who is interested in the cause of true democracy. I consider it a real masterpiece."

On pages 155, 157, the author states that the bribe transactions with the Supervisors, 'came naturally under two heads: The first class included the briberies carried on through Ruef, who dealt directly with those who furnished the bribe money. Ruef employed Gallagher as agent to deal with the Supervisors. Thus Gallagher did not come in contact with those who furnished the money while the Supervisors were removed still further from connection with them. Ruef, on his part, in passing the money, did not come into immediate contact with the Supervisors except in Gallagher's case. It was bribery reduced to a fine art. In this group of transactions were included the bribery of the Supervisors to grant to the United Railaods its trolley permit; to the Home Telephone Company, its franchise; to the Pacific Gas and Electric Company, an 85 cent gas rate; to the Prize Fight Combine, monopoly of the pugilistic contests in San Francisco. In this class, too, is properly included in the Parkside Transit Co., which had at the time the exposure came paid Ruef $15.000 to secure a street railroad franchise, with a promise of $15,000 more when the franchise had been actually granted."

"The second class of bribes included those which were directly paid to the Supervisors. They included the bribes paid by T. V. Halsey, agent of the Pacific States Telephone and Telegraph Company to a majority of the Supervisors to prevent their awarding the Home Telephone Company its franchise. Gallagher did not participate in these bribery transactions, and could only indirectly throw light upon them. But in the other cases Gallagher was the pivotal witness. He received the bribe money from Ruef, and, after taking out his share, he paid the balance to the Supervisors."

With a wealth of detail, Gallagher told how he had received the money, when and where, and went into the particulars of its distribution among his associates. He had received from Ruef in all $169,350. Of this, he had retained $27,275 for himself; the balance, $142,075, he had divided among his associates on the board."

"This enormous corruption fund which Gallagher divided with the Supervisors had come from four sources. The so-called prize-fight trust had furnished $9,000 of it; the Pacific Gas and Electric Company, $13,350; the Home Telephone Company, $62,000, and the United Railroads. $85,000."

The System, a book of about 500 pages sells for $1.50 and is being distributed by Peter G. Ruef, a student for our ministry in Pacific Seminary. He will deliver the book to anywhere about the bay or mail it anywhere upon receipt of the order.

IS THE CHURCH DECLINING?

A Tacoma Newspaper Has Said That It Is. The Rev Frank Dyer of the First Congregational Church Shows That It Isn't.

In a recent sermon the Rev. Frank Dyer, pastor of the First Congregational Church of Tacoma, said:

"The invisible action of spiritual forces is the principle contained in the words of Jesus. The forces of the Kingdom of God are invisible forces. The Kingdom of God is not eating and drinking—outward and visible functions—but righteousness, joy and peace in the Holy Ghost. The Kingdom of God is the establishment of a normal order of life for each individually and for all collectively. It is a Kingdom opposed to all abnormalities in man and in the human order. Jesus is contending that the kingdom of evil is much more obtrusive than the Kingdom of God, insanity is more obtrusive than sanity, drunkenness is more obtrusive than sobriety, thievery is more obtrusive than honesty. The great virtues are really invisible. Peace is invisible, but strive and war are not; chastity is invicible, but vice is not. Seventy years of virtuous living receives no heralding—there is nothing to herald—but one day of vice added thereto fills the newspaper. The rowdies and harlots that disturbed the peace of the Puyallup valley last week made more noise than 90,000 just citizens who went to their homes and to their beds.

Straws That Show.

"'The Kingdom of God cometh not with observation; bring to the question of the morning something more than observation; we must bring understanding and insight. * * * In addition to the steady undercurrent of spiritual life there are many striking facts which reveal the power

of religion in the life of the day. This is easily proved, if you hold religion to be the worship of God and the welfare of man.

"First—The world is getting on the water wagon.

"Second—The segregation of vice is a doomed policy in American municipalities.

Third—The growing spirit of the square deal toward every man in business and industry. America may not be at this moment at the highest point of financial success it has ever known, but it is at the highest mark of moral integrity in the business world which it has ever experienced.

"Fourth—A deeper social consciousness than ever before in the history of the world. The responsibility of each for all and of all for each, educationally, physically, spiritually. This is one of the most powerful evidences of the spirit of Jesus permeating the modern world.

"Fifth—The missionary movement. By North America alone $17,000,000 was contributed last year to share with the people of the non-Christian world the peace which has come to us, the love of God in the faith of Jesus Christ. The offering of thousands of the flower of our college and university life in dedication of themselves for work on our frontiers of the world is in excess of our ability to send.

"Sixth—Even the great war, which in some of its aspects is a denial of the Christian faith nevertheless in other aspects is likely to be the triumph of the faith. For whatever purpose was advanced at the beginning of the struggle by the belligerents, all are now finding that the only purpose which meets the approval of the Christian world is to make future wars impossible. This is a great step in advance in the history of human conflict. May God hold the nations to it!

Not Dying Out.

"Christianity is not dying out. Nineteen hundred years ago there was not a Christian in the world. What are the facts concerning the religions of the world today? Christianity, 564,000,000; Confucianism, 300,000,000; Hinduism, 210,000,000; Mohammedism, 221,000,000; Buddhism, 138,000,000. Thus you see Christianity has now more followers than any two of its competitors combined. (Whittaker's London Almanac.)

"But while this is all admitted for religion, a Tacoma newspaper editorial affirms the church is declining. In this field neither the individual newspaper nor the individual minister is a sufficient guide. Either may be prejudiced and both may lack the facts. Fortunately, we are not shut up to such sources. Uncle Sam since 1850 has undertaken to secure the facts for us. The gains in the church in America may be indicated as follows: In 1800, 7 per cent of the population were church members, in 1820, 15 per cent of the population were members; in 1880, 20 per cent were members, and in 1910, 40 per cent were members. The last full government census covering 15 years is that of 1906. Prof. Coe of the Union Theological Seminary, discussing that report in the American Journal of Sociology, said:

Increase of 60 Per Cent.

"The membership of religious bodies has increased considerably faster than the population. The increase of population for the period was 34 per cent. The membership of the churches increased 60 per cent. In 1890, 32 per cent of the population was included in religious organizations. In 1906 the population had reached 39 per cent; that is, the proportion of membership to population increased 6 per cent. These facts hardly bear out the assumption that is often made that the churches are losing their hold upon the people. The increase of membership in the churches exceeds both the growth of the nation by birth and by immigration by 6 per cent. For the same 16 years there was an actual increase in the number of ministers to church membership. In 1890 Protestant ministers were one to every 141 Protestant members. In 1906, one minister to 139 members.

Dr. Bliss, a statistical expert of Washington, D. C., says:

'The Christian churches of the country have not only held their own, but have gained in proportion to the total population of the country.'

"While 60 per cent of the population are not yet listed as members, it need not be assumed that these are non-religious, for they include six classes.

"First—Millions of Protestant children not yet received into church membership.

"Second—All children in Roman Catholic churches under 9 years of age.

"Third—All Mormon children under 8 years of age.

"Fourth—All adults and members of Jewish families aside from the heads of the families.

"Fifth—The membership of 1812 religious organizations making no report to the census.

"Sixth—The large number of persons identified with church life, attendants upon its services, contributing to its support and its activities, but not enrolled in its membership. Dr. Carroll, the special agent of the United States census, says that the larger of the Protestant bodies may claim twice the number of their communicants as nominal adherents. This would bring the Protestant Church support up to at least 60,000,000 in this country.

Church Figures.

"As throwing light upon the attendance of the churches it is often overlooked that the growth of seating capacity has fully kept pace with the growth of population. Although millions have come to us by immigration notparticularly interested in American Christianity, the government census of 1906 shows that the seating capacity of American churches accommodates 60,000,000 persons—an increase over 1890 of 15,000 000, or 34 per cent. If every man, woman and child in America from one minute old to 120 years went to church once on Sunday and we had three services a day, as most of the churches do, including the Sunday school, we could seat without overcrowding 180,000,000 people. Thus it can be seen that the American churches, in their ambition to serve America religiously have really provided much more seating capacity than is absolutely needed for ordinary occassions. However, in the cities where 20,000,000 of our people reside, there are three times as many saloons as churches. Of the total seating capacity the Protestants provide for 53,000,000 people, the Catholics for less than 5,000,000. The Protestant seating capacity is three times greater than its membership, the Catholic membership is two and one-fourth times greater than their seating capacity. This should be remembered when contrasts are

made in attendance upon Catholic and Protestant churches. The increase in seating capacity for both Protestant and Catholic has fully kept pace with the growth of population. In 1890 the seating capacity being 69.2 per cent and in 1906 69.5 per cent.

Six Churches a Day.

"But what about the latest word? For 1913 the records show that six new churches for every working day of the year were added to the nation and that the net increase in church membership was 618,000. For 1914 the Literary Digest in its issue of February, 1915, "The year 1914 is one presenting an encouraging record for the churches." New communicants, or members, added made good all places made vacant by death, expulsion or withdrawal and leaving a surplus of nearly 750,000. Such is the general result of Dr. H. K. Carroll's annual computation of figures forming the statistics of the churches. He finds the total membership to have become 763,000 greater than it was in 1913. In other words, a larger army than Great Britain with all the resources of her empire after nine months for the most titanic struggle in the history of the world. The Digest says: "When these figures are considered, together with the related fact that the churches expended last year $410,000,000, the largest amount in the history of American Christianity, and larger than the sums given by Christians of any other country, it is evidence of a healthful and vigorous church life.'

"To say that religion is advancing and the church declining is much like saying reading is general but books are out of print, or education is widespread, the schools are closing up, or business is at high-water mark, nearly all the business men are bankrupt. The truth clearly is both religion and the church are advancing and both have a long way to go yet."

CONGREGATIONAL WORK AMONG THE CALIFORNIA INDIANS.

The Indian mission field of the American Missionary Association in California is in Modoc county, the Northeastern county of the state. There are about 750 Indians in that field divided between two tribes, Piutes, living on the border of Nevada, east of the mountain marrier, and Pit River Indians, living along the river valleys sloping toward the upper Sacramento River.

The Rev. George W. Hinman writes concerning them:

"Many of the Modoc County Indians have received government allotments, but frequently they are on stony hillsides, and the Indians are denied use of water for irrigation even when streams flow through their own fields. Without instruction in agriculture or means to develop their holdings, they eke out a precarious livelihood as laborers for the white farmers in the short summer season, or in logging during the long, cold winter. Though they are regarded as excellent farm hands and Indian women are frequently employed to wash for white families, few can secure more than two months' work in the year.

"In periods of idleness they make long visits at the homes of friends or relatives who are fortunate enough to have something in the house to eat. Hunting jack-rabbits and fishing provide scanty subsistence during the winter, and when they can get flour coarse bread is stirred up and baked before an open fire.

"The more progressive among the Pit River Indians have frame houses, though many, especially among the Piutes, use the old tepee. Some have bought cook-stoves and sewing machines, but do not know how to use them, and most houses have few chairs and beds. The Indians sleep on the bare ground or on mattresses carelessly thrown on the floor in the several corners of the one-room shanty. Until our missionary, Mr. Bowman, bought lumber and showed the Piute Indians how to build permanent cabins, almost all of them lived in movable tepees or huts made of brush, matting, sheet iron and anything they could pick up to keep out the wind.

"The old military post at Fort Bidwell where troops were stationed for some time after the close of the Modoc war in 1873, has been taken by the Indian Bureau for a boarding school, and provides accommodation for 120 pupils. It has a large faculty, including a physician and a farmer whose duty it is to teach agriculture to the adult Indians. The school receives an appropriation of 40,000 a year and would be a very effective agency for the uplift of the Indians if the superintendent and all teachers and employes carried on their work in a missionary spirit. A new superintendent has just been appointed who is an earnest Christian and has done excellent work among Indians in other places for many years. The Indian Bureau has made it very clear that they intend the Indian schools to be carried on in a broad, missionary spirit, and that they will welcome and co-operate with the efforts of wise and tactful religious teachers. An important part of our responsibility for the Indian Missions is to encourage and strengthen the hands of Christian men and women in the Government Indian service, and to advise young people of strong missionary consecration to take civil service examinations for Indian schools.

"The Indians are faithful and honest, good horsemen and industrious workers when shown how, but in the presence of unscrupulous white people who wish to exploit them, they are like helpless children. They have been for many years in contact with the white pioneers of this undeveloped section of California, and many of the Pit River Indians speak English fairly well. Among themselves, however, the Indians still use their Pit River and Piute dialects, which are quite distinct. Mr. Bowman has learned enough of the Piute dialect to be of material assistance to the government doctor and also to give considerable religious instruction to the people in their own tongue, though he finds them pitifully destitute of religious ideas. He is known among them as 'The man that talks about God' (Togo puat-no yedo wata nana)."

PEACE PRIZES AWARDED.

The prize winners in the peace essay contest held by the Carnegie Church Peace Union, which closed Jan. 1 of this year, have been announced. The first prize of $1000 is awarded to the Rev. Gaius Glenn Atkins, pastor of the Central Congregational church of Providence.

The judges were Robert Underwood Johnson, Canon George William Douglas of the Cathedral of St. John the Divine and the Rev. Dr. Washington Gladden of Columbus, O. The prize awarded to Dr. Atkins was offered to "any pastor of any church in the United States."

Three prizes offered to students in theological seminaries were awarded to R. W. Nelson, Phillips University, East Enid, Okla.; P. V. Blanchard, Andover Seminary, Cambridge, and R. Niebuhr, Yale school of religion, Lincoln, Ill.

The 10 prizes offered to church members were all awarded to men. They were: Hoyt R. Hudson, Coeur

d'Alene, Ida.; Bryant Smith, Boulder, Col.; Oliver C. Moles, Edgewater, Col.; Phillip Arnold, Cranston, Ill.; Benjamin Lloyd Knight, Iowa City, Ia.; Roy Francis Howes, Palo Alto, Cal.; Arthur Lockwood Johnson, San Jose, Cal.; Charles L. Stewart, Urbana, Ill.; Walter B. Brock, Bethesda, Md., and Clyde Eagleston, Oxford, Tex.

In his essay Dr. Atkins makes a plea for educational activities toward the end that the causes of war may be eliminated. A similar contest is now being held by the union, to close Dec. 31.

Among the Churches.

CALIFORNIA.

Fruitvale.—Eleven persons united with the church last Sunday, all adults.

Berkeley First.—Next Sunday morning the pulpit will be occupied by the Rev. Dr. Edward Lincoln Smith, the New York Secretary of the American Board.

Pomona.—Pilgrim church was one of those in Southern California fortunate enough to secure an address by Rev. Dr. Edward Lincoln Smith, New York Secretary of the American Board, during his recent visit to the Pacific Coast. Dr. Smith spoke at the evening service on Sunday, May 9.

Auburn.—The church at Auburn has called the Rev. Grant L. Shaeffer of Lebanon, New Hampshire. He has accepted and will enter on the work in August. In the meantime the Rev. George H. DeKay of Berkeley will continue the very satisfactory supply work which the church has had from him for several months.

Pomona.—At the May meeting of the Woman's Missionary Union of Pilgrim Church, held Tuesday, May 4, Mrs. Morris H. Turk, of Los Angeles, gave the address. She spoke on "Albania." recounting personal experiences in that country during a trip abroad a few years ago, as well as reviewing somewhat the history of the people and the work that has been done among them by Christian missionaries.

San Francisco, Sunset.—Last Sunday evening five new members were received, three on confession and by letter. Fifteen new members have been received during the pastorate of Rev. G. A. Charnock and 14 of the old members remain, making a total membership of 29. An effort is being made to bring the membership up to 50 by the time the church moves into its new building, the plans for which are being prepared by James W. Plachek of Berkeley.

Porterville.—During the week of April 12th to 18th, Rev. Leslie B. Briggs, of the First Congregational Church of Santa Cruz, was in Porterville holding special services in the First Congregational church, of which Rev. Sidney W. Wilcox is pastor. The meetings were distinctly evangelistic in tone, but appeals for decision were balanced with rich insight and interpretation, so that all classes responded heartily. The meetings were marked by growing interest on the part of the people, and were a distinct contribution to the life of the town. They were made possible through the generosity of the Santa Cruz church in granting Mr. Briggs a week's leave of absence, and through the efforts of the Conference Efficiency Committee which undertook to follow up the "efficiency" campaign by some definite constructive work, and above all by the unselfish enthusiasm of Mr. Briggs in his friendship for the pastor at Porterville.

Campbell.—Our Mothers' Day was a beautiful success in every way. The special exercises in the Sunday school were prepared by our superintendent, who, though confined to her home by sickness, is ever from her room thinking, planning and praying for the school. The pastor had prepared a special program for the morning which was enjoyed by a crowded house. In the evening twelve of our young people in a simple, dignified way presented the Biblical drama, "The Story of Joseph's Life." It was very impressive as each one representing a character gave the beautiful story in detail. Many said it made the story of Joseph new again. Two things were of special interest. Deacon Parso presented to the Sunday school fifty copies of the Bible in memory of his wife recently "fallen asleep," who was one of our church mothers and a most efficient teacher in the Sunday school. She being dead will yet speak through these beautiful memorial Bibles. The other was the beautiful carnations, several dozen, sent to the pastor from a hothouse in Placer county. Our little country church looked very attractive with the beautiful clusters of these "Mothers' Day Flowers." A new hymn, "Faith of our Mothers," was used for the first time.

NOTES AND PERSONALS.

President Nash of Pacific Theological Seminary has gone East, expecting to be absent about six weeks.

The Rev. Chas. F. Aked, D.D., is expected home in time to preach in the First Church, San Francisco, on Sunday, the 16th inst.

The Editor of The Pacific is in Southern California this week, in attendance at the Southern California Congregational Conference at Riverside.

At the ministers' meeting last Monday Darius Cobb, the Boston artist, exhibited his great picture, the head of Christ, and gave an inspiring address on how he was moved and helped to paint his masterpiece.

Sunday, May 2d, the Rev. Dr. J. H. Williams of Palo Alto occupied the pulpit of Plymouth Church, Oakland, in the morning, and that of the First Congregational Church of San Francisco in the evening.

The California George Junior Republic recently had the Rev. Dr. Dana Bartlett of Los Angeles give some talks to the boys. One of the boys wrote about the talks in part as follows: "Dr. Bartlett also gave the boys a talk Sunday afternoon on the Value of Religion. He brought the boys face to face with religion and told them what real religion was. I think most of the boys had a better idea about religion and what it meant than before Dr. Bartlett's talk. The same evening Dr. Bartlett gave a fine sermon entitled 'I Serve.' He said that to serve your fellow men and not be thinking of your own self all the time was a religion in itself. I think the boys of the Republic gained a great deal by Dr. Bartlett's talks to them." The Weekly Index

said editorially concerning Dr. Bartlett's sermon on "I Serve": "His topic was doubly interesting inasmuch as Dr. Bartlett practices what he preaches. His entire life has been one of service. This is perhaps the highest tribute that can be paid to any man."

BETHANY CHURCH AND ITS RETIRING PASTOR.

The following statement submitted by a committee appointed for the purpose was, at a very large meeting of the members of Bethany church, adopted unanimously and by a rising vote:

"In accepting the resignation of its pastor, Rev. Harold Saxe Tuttle, Bethany Congregational Church, of San Francisco, cannot be content with any merely formal leave-taking, but wishes to express to him the esteem in which we hold him; the affection which has grown deeper and warmer with every passing month of his stay with us; the growing appreciation of him as a preacher of the gospel and a teacher of those qualities which are the elements of Christian character.

"He has not spared himself but has been, according to the apostolic admonition, 'Urgent in season, out of season'; he has developed manifestly increasing freedom and power as a preacher; he has carried on his heart especially our children and young people and has made impressions upon them which can never be effaced.

"We trust that he has been advised in time of the danger he is in of severe nervous prostration, and hope that the out-of-door life to which he is ordered to give himself may result in a full restoration of health and vigor. And we also venture to hope that he may be so blest in basket and store, in good harvests from well-tilled fields, that when he is able to return to the pastorate as his life-work, it may be with a lighter load of financial care and a mind set free to seek more and more light, breaking forth from God's Word, and a zeal unhampered in seeking and saving lost souls." The report was unanimously adopted by a rising vote.

Mr. Tuttle's temporary postoffice address is Lakeview, Oregon. He, with his father and mother-in-law, left the city Thursday evening.

The Home.

HUSBANDS AND FATHERS.

By Charles W. Eliot, President Emeritus of Harvard University.

The twentieth-century conception of the rights and duties of the husband and father is quite different from those which have come down to us from Hebrew, Greek, and Roman times. The ancient doctrines about marriage and the family have, in the course of the nineteen centuries, been somewhat modified by the ethics of the Christian Gospels; but the advent of political and industrial liberty, and the widespread advocacy during the past hundred and fifty years of the inherent rights of each individual man or woman, have had much more to do with the acceptance of new views concerning marriage and family life than Christianity has had.

The remarkable advance within the last forty years in man's knowledge of medicine and its subsidiary science, has contributed strongly to the formation of a new body of opinion about the responsibilities of husbands and fathers. Some of the trailing consequences of immoral conduct on the part of men before marriage have been recently discovered and made known. The consequences are so formidable for the family and the race that the knowledge of them has already somewhat diminished that public and private toleration of vice which has prevailed in the nations called Christian for hundreds of years.

Two characteristic movements of the nineteenth century have also affected seriously the relations between men and women, and between parents and children. The first is the movement in favor of individual initiative and freedom from external control; and the second is the movement to limit individual liberty in the interest of society, and to use effectively collective control. Family life has been strongly affected within forty years by both these movements; and of late much legislation has been adopted in the freer countries which touches the motives and conditions of family life, and hence the stability and continuity of the family. Much of the legislation has tended to diminish the power of husbands over wives, and to give mothers equal rights with fathers in regard to their children.

The new industrial freedom for women has a tendency to make women more independent of men pecuniarily, and to postpone marriage; and these changes have already affected the feelings—both good and bad—of men toward women, and of women toward men. Among Americans the physical and moral domination of women by men has almost ceased, or rather persists chiefly among the vicious, degraded and unenlightened classes.

Under these new circumstances it is an interesting question what Christian society now expects of the husband and father. Two things clearly. The first is tenderness and unfailing consideration for the wife and mother. The second is that amount of capacity and industry which will yield an adequate support for the family.

American society of every sort despises or pities the husband who cannot support his family, and condemns the able-bodied husband who neglects or deserts his charge. The woman's share in the creation and maintenance of the home is quite as large as it ever was—perhaps larger; and yet that man is by common consent an unsatisfactory husband and father who does not earn all the money needed to buy food, clothing, and shelter for the family. The woman's contribution is the utilizing of that money to produce a healthy and happy household; and in proportion to the enlargement and improvement of the ideal of a happy home the contribution of the woman has increased.

In the twentieth-century family the husband and father is not a ruler or master, but a partner or consort, and a comrade. Such should be his relation to his wife, and to his sons and daughters so soon as they get beyond childhood. Neither partnership nor comradeship diminishes the respect due from inferior to superior wisdom or capacity; but crude authority is replaced by the just influence of character and conduct.

Superior strength in the male, or in adults as compared with children, has well-nigh ceased in civilized society to determine, or indeed affect the relations between husband and wife, or between parents and children. Even in the discipline of schools, physical force now plays a small part. Nevertheless, the greater muscular strength of the

man, and the fact that his strength is always available, should determine the division of household duties between the two partners.

Thus the man should do all the heavy lifting—such as bringing wood, coal, and water—and should do the spading in the garden. If in a country house, the young man expects his wife to get up first, bring in the water from the well and the fuel, and light the fire before he stirs, the chances are strong that he is not a good husband; he is not doing the man's share of the family work.

In families that employ servants or helpers these signs may fail; but even in such exceptional families there should be an appropriate division of labor between husband and wife for the maintenance and care of the household.

When the children begin to grow up, the functions of the father in regard to their nurture and training are often different from those of the mother, and yet have an equal importance. His influence may be that of example rather than that of precept, and may be unconsciously exerted, and yet be strong, and in some cases indispensable to the best control of vigorous children, and particularly of boys.

It is often due to his masculine qualities of strength toughness, and firmness; although no one of these qualities be exhibited in excess.

For the best influence with sons in various critical matters the father should be, and should have been, a pure and upright man. A father known or suspected to have been a loose-liver in his youth rarely succeeds in protecting his son from similar dangers, no matter how much he may desire to do so. When he tries to protect his son from the sins or errors which he himself committed, he finds two forces opposing his worthy efforts—the force of heredity and the force of his own example. A selfish or self-indulgent father will meet with similar difficulties. When it comes to advising sons, the father who neither drinks nor smokes has an advantage over the father who does either.

It is impossible to bring up children well in a luxurious household. The only hopeful method in such cases is to separate the children from their parents. Somehow, lux ury in fathers has worse effects than luxury in mothers, perhaps because it is harder to make women coarse and selfish.

Under the guidance of physicians and sanitarians, Christian society is making a great advance in regard to the ethics of marriage. The double standard in regard to chastity—one for men and another for women—is being abandoned; and all men are called on to practice a new sort of chivalry toward women. The destructive vices of young men will not be prevented by fear of physical consequences of sin—terrible as those consequences are. They can and must be prevented by a chivalrous regard on the part of young men for young women, the natural hope in both men and women for children and a happy family life, and a gradually developed preference for durable satisfactions over fleeting gratifications.

It is in the highest degree desirable that in respect to right relations in marriage the teachings of the Christian churches should reinforce the recent teachings of medicine and sanitation; but it is obvious that the teachings of the Christian churches in regard to sex relations have been in great degree ineffectual in the past, either because they were not thoroughly sound or because they have not been accepted by the men of communities called Christian. No countries suffer more than the Christian countries from commercialized vice, and this commerce is maintained to meet the demands of men, married and unmarried. The increase of public liberty, the crowding into cities, the industrial freedom for women, the postponement of marriage among the well-to-do, and the active demand for excitements and amusements in daily life have all added to the difficulty of securing for the multitudes happy and successful family life.

Athletic sports and the new knowledge of the means by which a first-rate physical condition is to be produced and maintained support the sanitarian's and eugenist's view of wholesome married relations.

The movement against alcoholism also supports the crusade for purity in men; since a glass or two of an alcoholic drink may impair a man's self-control at the very moment when he most needs to exercise it in resisting a sharp temptation.

Good husbands and fathers are not made out of thoughtless, foolish, and selfish young men; for to discharge the duties of a husband and father requires forelooking and thrift, good judgment, and capacity for disinterested affection. The young mechanic or farmer should have saved some money before he asks any girl to marry him. The sum need not be large—five hundred dollars will do—but he should have proved to himself, and be able to prove to the girl he loves, that he has the capacity and the firm purpose to lay up money. Two young men together hire a small farm in Illinois for one year, and have the luck to clear eight hundred dollars on their one crop of wheat. One of them uses his share of the profit in getting a start at a good college; while the other invests some of his $400 in a parlor organ on which he cannot play, and a wagon for which he has no horse, and spends the rest of it on drink, tobacco, and gambling. Any sensible girl will know how to choose between these two men.

It is, however, possible to push too far pecuniary provisions before marriage. The young farmer, mechanic, or operative is fully justified in marrying if he has saved a few hundred dollars, and is competent to earn reasonable wages in his trade or occupation. Young men without capital, particularly men who have received a good education, and mean to enter a profession or the higher departments of corporation service, sometimes defer offering themselves to young women whose parents are well-to-do, on the ground that they are not yet sure of an income which would give the girls they love all the comforts and luxuries to which they are accustomed.

The young woman is entitled to take part in that decision, which is quite as important for her future as it is for his. The scale on which housekeeping shall be begun is one of the least important of the arrangements to be made by a pair of lovers before marriage.

Secondly, good judgment. A flighty, silly, unreasoning young man is not fit for the cares and responsibilities of marriage and fatherhood, unless indeed a genuine love should sober and settle him.

Thirdly, capacity for a disinterested affection. A cool and selfish man is a very unpromising candidate for matrimony. If he is lazy and careless by nature, he will not provide for his family, but will have to be supported by those whom he should support; if he is energetic and ambitious, he is liable to become absorbed in his own personal pleasures, work and career, and to prove hard and even cruel toward his wife and children.

It is worth while to discuss the rights and duties of husbands and fathers, and the qualities of the woman

that will survive all agitations about the female sex; because family life is the most precious thing in the world. Whatever tends to purify, sweeten, and ennoble it is in high degree beneficent. Whatever corrupts, interrupts, or destroys it is noxious. The worst effects of wars, earthquakes, pestilences, and famines are that they break up families, and kill off the young people that are ready or nearly ready to start new families. The satisfactions of right family life are normally continuous and durable. The sweet home is full of cheerfulness, tenderness, health, and honor. The bringing-up of children may have its anxieties and disappointments; but its joys are keen and lasting; and its satisfactions increase as life goes on. One of the most exquisite of the later satisfactions for the parent is to witness the development in the child of beauty, grace, power, or capacity which the parent has never possessed. People who marry young may get this satisfaction from three successive generations. Those classes or races that marry young in Christian society are more likely to win this satisfaction than those that postpone marriage. Here again it is to be observed that the great satisfactions of life are accessible to all sorts and conditions of men. —The Delineator.

LOVE SUPREME.

Could I the power of growth discern
That in the acorn sleeps,
Or backward to the ocean turn
The tide that inward creeps,
Or could I solve the mystery
Of earth and air and sky,
Or read the unwrit history
Of the unlived by and by,
Or comprehend the human soul
And know its destiny
When suns and worlds have ceased to roll
And time no more shall be,
'Twere nothing at the Great White Throne f
Where I must stand or fall,
One little act of love alone
Outweighs, outshines them all.

CHARLES L. FRAZER.

For The Children.

THE ECHO.

You always know what an echo will do;
Whatever you say, it sends back to you;
If you speak gently with voice low and sweet,
The echo your words and tone will repeat.

If your words are cross and your voice is shrill,
The answering voice sounds crosser still;
Send a pleasant call with might and main,
You will hear a happy shout again.

When we are happy and cheery and bright
The world around us is sure to go right.
We must be careful of voice and of word,
For they come back—as life's echo is heard.

—Exchange.

THE LITTLE BOY WHO DIDN'T KNOW HIS OWN FAMILY.

Once upon a time a little boy dreamed that he went to heaven. He had been thinking about heaven during the day, wondering about it, and wishing that he might go there to make a visit, without staying forever, and that very night he made his visit.

When he realized that he was really on the way to heaven, he wondered still more. He supposed that, of course, he would find only the people there who had died, and, since he did not know any little boys who had died, he feared that he might be lonesome. Yet no one had ever suggested such a thing as being lonesome in heaven, so he did not really worry about it—he just wondered.

When he arrived he looked for the great gates which he had heard about. There were several of them, but the most beautiful of all was labeled plainly "For Children." He had wondered how one entered, but now it was all very plain. The gate stood wide open to receive all the little children who were constantly passing in, and no one questioned his entering with the rest.

The Little Boy looked to find a familar face, and, though he had never seen one of the children before, everyone looked so friendly that he did not feel at all strange. In fact, he thought to himself: "How nice it is to be among a lot of children of my own kind. At our Sabbath school there were so many poor ones, and dirty ones, and foreigners, and they were so different from me! I'm glad that all of us here are Americans!"

In his pleasure he smiled happily, and a bright-faced boy beside him said, 'It is is nice here, isn't it?"

"Yes," said our Little Boy. "So much nicer than at home! I mean the boys seem nicer. There are no poor ones here."

"No, we are not poor here," said the other. "But, oh my, you should have seen my home before I came here! The house was almost tumbling down, and we were happy if we had one real meal a day. Father was hurt in the mines, so that he couldn't work, and mother could not always make much money; but, I tell you, she did as much as two ordinary mothers, and we all helped as much as we could. It is nice here."

It made the Little Boy feel quite strange to find that he had been so friendly with a really poor child, but even now that he knew the poor boy did not look poor. He seemed just like the Little Boy himself.

He ran on a little farther till another child stopped him —a beautiful little girl this time. "Isn't it nice here?" she smiled. He looked at her to make sure that she was not a poor child, then smiled back. "Yes, there are so many of our own kind here—no dirty ones or poor ones, you know." The little girl looked sober for a minute, then replied: "Of course not here, but at home I was dirty. You see, mother had to work all day long, and just could not look after me as she wanted to, though she always told me to do the best I could myself. She used to do our washing in the night, after her day's work was done. But it surely is nice here, isn't it?"

Again the Little Boy was surprised. How was it that she seemed just like himself? Again he ran farther on, this time stopping near a group of children who beamed at him and said, "Isn't it nice here?" This time there could be no mistake—they were surely of his kind, and the Little Boy smiled back, "Yes, there are so many of our kind

here—no foreigners, you know."

"But do we not all belong here?" asked one.

"What do you mean by foreigners?" asked another.

"Why, you know—foreigners—people from other countries," the Little Boy explained.

"But all of us came from another country," smiled another.

"Oh, yes, to come here, of course!" replied the Little Boy; "but I mean we are all Americans." And the other children laughed aloud.

"But not one of us came from America!" one said. "We were just talking about it when you came. My home was in Japan." "And mine was in India!" "And mine was in Africa!" "I lived in China!" Such a chorus of voices arose that the Little Boy could not distinguish all the countries that were mentioned. "But why don't you look like Japanese and Chinese and Africans?" he asked.

Just then a beautiful angel came to the children, and, hearing the little Boys' question, said gently: "Oh, you poor little American boy! Surely you have just come! Do you not know that here you only see what is in the heart? And did you suppose that the great Father gave different kinds of hearts because some of his children were poor, and some lived in one country and some in another?"

The Little Boy looked and wondered. Then he heard a wonderful choir, far away, singing:

"I think of that day, in the beautiful time,
The sweetest and brightest and best,
When the dear little children of every clime
Shall crowd to his arms and be blest."

Then the Little Boy understood at last. It was because all these children loved their heavenly Father that they seemed just alike, and he could hardly wait to return to his home in America and find some other members of that family whom he had thought different, but whom now he knew to be his own little brothers and sisters.—World-Wide.

Poets utter great and wise things which they do not themselves understand.—Plato.

As all death is. We see no more their faces,
Nor hear their voices, save in memory;
But messages of love give us assurance
That we are not forgotten. Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits, speaking to us
As friends, who wait outside a prison wall,
Through the barred windows speak to those within.
—Longfellow in "Michael Angelo."

Why does not asbestos burn? Because it has been burned already, like stone or sand, and can be burned no more. It is also very difficult to melt and will not melt with the heat of an ordinary flame. So it can be used for many purposes—to line safes, for gas stoves and so on. The word is taken from Greek, and means "unburnable."

A really pious man doesn't like to hear his piety praised in his presence.

If you are not sure that you could love an enemy, do not make one just to try it.

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